1: Burrows--64-65
116, 505, 132

(1947-48)

Woleaians 1-2
Ifalik

"A glimpse of the extent of interisland voyaging is afforded by the list of sailings to and from Ifalik during our six months there:

Aug. 18. --A visiting canoe from Faraulep, which had been at Ifalik since our arrival (July 28), awaiting a wind from the south, set out for home, accompanied by an Ifalik canoe.
Sept. 2. --Ifalik canoe returned from Faraulep.
Sept. 11. --An Ifalik canoe set out for Woleai.
Sept. 17. --Ifalik canoe returned from Woleai, accompanied by a Woleai canoe.
Sept. 19. --Woleai canoe returned.
Oct. 3. --Another canoe arrived from Woleai.
Oct. 11. --Visiting canoe went back to Woleai.
Dec. 6. --Ifalik canoe went fishing to the reef Faiaulap.
Jan. 14. --Woleai canoe that had visited Ifalik in October came again.

The long interval from Oct. 11 to January 14, with no sailings except one overnight fishing trip, was partly accidental, but largely due to the prevailing winds. During October and November they varied in both direction and force. They were mainly from the west. A west wind is good for reaching Elato, Lamotrek or Satawal from Ifalik.

But Tom was the only one who wanted to go that way (to visit a son on Lamotrek). And he was kept at home by two considerations: first, he had the visiting anthropologists to look after; second, his new canoe was not finished. [65]

Another deterrent at that time of year is that the westerly wind may blow up, with little warning, into a typhoon. Ifalik was not struck by a typhoon at that time; but twice --once in November, once in December-- was in the edges of one whose full force was felt on Yap. On those days the wind blew hard enough to uproot trees. That is far too strong for a canoe to venture out in, though one caught in such a blow may menage to ride it out.

From late November on, the trade wind blew from the east nearly every day. During the early part of its season this wind, too, is often too strong for safe sailing. Later on it dies down, and is more often a mild sailing breeze. Moreover, beginning about May, there would be occasional days of west wind; so that a canoe that went to Woleai before the trade might expect a good wind for the return trip without too long a wait. (A similar situation accounts for the frequent sailings to and from Woleai during September and October.) More frequent sailings might be expected during our spring and early summer months; but as we left Ifalik before then, no record can be given."

1: Burrows--65 (1947-48) Woleaians
116, 505, 554 Ifalik

"An accredited navigator is called palū. They are rather vaguely divided into two classes, palū e lap, great captains, and palū gitigit, lesser captains. There is no formal procedure for conferring such a title, but a man is generally recognized as a palū when he has successfully taken a canoe on a round trip to another island. He will not try this until he has studied the lore of navigation with an accredited navigator, and taken several trips as a member of the crew.

There were six recognized palū on Ifalik during our stay: Totogoeiti (Tom); Magaleisei, Tom's brother; Iregemar; GauaisIg, an old man; and the chief Paliuilimar, who died during our stay, was said by Tom to rank lower than the others. He was definitely a palū gitigit. But of them all Tom was apparently the only one likely to be called palū e lap. In addition to these, several others had made some progress in the art, without yet being recognized as palū.

The position of palū is the most honored one a man can attain by his own merit and effort. The palū is higher in general esteem than the sennap or canoe carpenter; higher also than the tau bwongbwong or oracle of the gods. He is outranked only by the chiefs; and chieftainship, being hereditary, is an ascribed status, while recognition as navigator is achieved. But the title of palū does not confer any tangible advantages, or any precedence except aboard a sailing canoe or in conversations about seafaring."

2; Damm et al, --179 (1909) 1938 Woleaians
116, 505, 484 Faraulep

The five men on the crew were provided with two hundred coconuts and fifty coconut bottles of water; if they miss their goal, they must use fish, rain water, and if necessary, salt water. The cooking is done in a small sand box (fenán).

4: Krämer--122
116, 501, 505

(1909) 1937

Woleaians
Lamotrek

paliŭ, the captain of the canoe, sleeps on the sea in the barong, while his wife stays in the gaimoém. The paliu sleeps in the kimoém on the lee platform, but on the canoes of the western islands that is the place assigned to the women; for that reason there is a hole, ngatalie bèp, in the floor for the relief of nature. Sexual intercourse is not allowed on board.

Provisions:

The captain has the provisions with him in the barong but the coconuts are stored in the bul room or basebas barong; they may not be touched.* The pallŭ always eats first and then the crew, rŏliva. No one asks for food; everyone waits until the captain eats and then the others are given their share. Food is always very limited. The boat carries mar which tastes very well with tak, Belone.

4: Krämer--127-128 (1909) 1937 Woleaians
505 Elato

[VMM: For the construction and description of canoes, see Water transportation Lamotrek 4: Krämer--127-128.]

28: Spiro--38
116, 476, 764, 505, 396

(1947-48) 1949

Woleaians
Ifalik

"The other construction [WPM: other than sein making] that is performed cooperatively is canoe-making, and here kinship plays a significant role, particularly in the construction of small canoes, which are owned and used by one person. In the construction of large canoes, many men will assist the owner because the task requires a number of hands at certain stages of the process, and also because, though owned privately, it is used for many communal purposes, such as burial and inter-atoll travel."